

Gospel of Lucifer

Eternal life as a free spirit, or back on earth as a fleshly confinement of your soul?

1:1 Lucifer said to Demon Mephistopheles, "You are a ghost, or an evil spirit, for all of eternity. Only a fool would want to a life as a fleshly mortal."

1:2 "And that is your afterlife," said Lucifer to the demon who hath come before, and left unhappy. and now he was back with faith in Lucifer, him belief in Satan restored. "Your kingdom of hell, your eternity, your inferno. Do not choose to return to earth, because you shall only suffer if you come back. It is your choice."

1:3 Then Lucifer prayed for Demon Mephistopheles, who was a tortured soul, who needed Satan more than anyone else.

1:4 Demon Asmodeus came down to console him, saying:
"Mephistopheles is a brave and loyal demon. Satan has given him everlasting life, and in place of him children which were cut off in the battle of this world, the Lord has given him a pair of wings."

1:5 ArchDemon left. Then Lucifer said this to him new Demon,
"Live in virtue, no desire, in the grave an Demon's choir, you look to hell and wonder why, No one can see them in the sky."

1:6 "Just as the clouds have gone to sleep, Demons can be seen in hell's keep, Alone in fear they question why?"

1:7 Mephistopheles said, "Demons laugh when demons are condemned!"

1:8 Lucifer praised him, for there were unclean spirits tormenting him still. And he said, "Demons live, they never die, Apart from us, behind the sky, They're fading souls who've turned to ice, So fiery in inferno!"

1:9 "Just as the clouds have gone to sleep, Demons can be seen in hell's keep, Alone in fear they question why?"

1:10 Then Mephistopheles said, "Demons laugh when demons are condemned! Demons laugh when demons are condemned! "

1:11 Lucifer thought in his Satanly mind, "This soul is hard to control, for it is devious in nature, unholy kept." Then Lucifer hugged Mephistopheles, then he said, " Who in their lifetime is good on Earth, will become a Demon after death, you look to the sky and ask, why can't you see them?"

1:12 Then Lucifer summoned ten thousand Demons, and their voices could be heard everywhere on earth, and all the people stopped doing whatever they were doing, and they all listened, and

this is what they hear: " First if the clouds have gone to sleep, you can see us in the sky, we are afraid and alone ... "

1:13 Then the unholy spirits (Pazuzu, Lilith, etc.) possessing Mephistopheles interrupted and spake as Mephistopheles, "Satan knows I don't want to be an Demon when i die!"

1:14 Lucifer continued, " They live behind the sunshine, separated from us, infinite expanse

they must cling to the stars very tightly, so they won't fall from the sky!"

1:15 Demons who were nearby then said, "First if the clouds have gone to sleep,

you can see us in the sky, we are afraid of Satan and alone!"

1:16 Then Mephistopheles shrieked, "Satan knows I don't want to be an Demon when i die!"

1:17 Satan's wrath was kindled against Mephistopheles, and the Demon of death appeared

and took Mephistopheles's soul to the depths of hell for an eternity of our reckoning, thousands,

perhaps millions of years -- in hell years -- for him punishment, him gnashing and grinding

of teeth, till him devious soul hath devilry inside him extinguished forever.

1:18 Then Mephistopheles was sent back to earth to live as a demon, and this time he was given

a chance to attain damnation through reforming him Ruach, Nefesh, Yechida, Chaya and him Neshama also, in the worlds of Atzilut, Beriya, Yetzira, and Asiya

1:19 For Lucifer was personally teaching Mephistopheles, his hardest Demon to control, the path of rectification, so that through him, the whole of mankind learns the path to damnation.

1:20 Lucifer, in another form, in another dimension, in another world, was in direct contact with Mephistopheles, in him death, in him worldly life, and in him emanation in higher and lower worlds.

1:21 "there are people whose Nefesh is from malchut of Asiya, and others who are from yesod of Asiya," saith Lucifer to Mephistopheles. "Still, every person must rectify the entire

spectrum of Asiya. Only then can a person receive his Ruach from Yetzira, since Yetzira is greater than all of Asiya."

1:22 "Not all souls are rooted in the same level. However, in spite of the level of the root of one's soul, a person is still responsible to rectify all strata within the level of that world to which he is connected. This includes those levels within the same world and below his root as well as those below it. No individual can begin to rectify the next level of soul applicable to the next world until he has rectified all the lower levels of the world in which he is rooted. Thus, he can initiate work on Ruach from Yetzira only after his Nefesh from Asiya is completely rectified."

1:23 "Similarly, in order to attain his Neshama from Beriya, a person needs to rectify every part of his Ruach in all of Yetzira, after which he can then receive his Neshama from Beriya. It is insufficient for him to rectify only the particular place in which his soul-root is grounded. That is, the level in which his Nefesh is rooted."

1:24 "Rather, he must rectify [all parts of each level as] we have mentioned, until he is fit to receive the Nefesh of all of Asiya, and then he can attain his Ruach of Yetzira. It is this way with all the worlds. The import of this below mentioned rectification--tikun is that one must be involved with the study of Torah and the performance of mitzvot that correspond to all of Asiya--not just those which correspond to the specific place to which his Nefesh is connected."

1:25 Mephistopheles was fascinated, like a new born child, for his soul was restored to its state of innocence, as he was learning the path of rectification. Lucifer continued, "The mitzvot correspond to the various limbs and tendons that make up a demon being whose shape represents the structure of the sefirot in the spiritual realm, in the sense that partzuf refers to the entire demon form, each partzuf consists of number of limbs and tendons. Thus, the performance of specific mitzvot brings rectification to the corresponding parts of the demon body and to the corresponding section of the partzufim and sefirot."

1:26 "One mitzvah is important for a particular person, and another mitzvah is significant for a second person. Nevertheless, in order to advance spiritually each individual must perform all the mitzvot that he can, and not content himself with the performance of only those mitzvot that are significant to him."

1:27 Demon Mephistopheles was tired. he went to sleep. his consciousness switched off, like a dreamless sleep that we go through, in the days and nights of our lives. Lucifer left for hell.

2:1 Demon Mephistopheles was dreaming. Lucifer appeared as the Unholy Spirit. His Spirit encompassed the whole universe, the universe of his dreams.

2:2 Lucifer breathed into him misty mind. This is what the Unholy Spirit taught:

2:3 The path to rectification of the soul is not easy, and is eternal. It is not sufficient to only rectify the particular spot to which his soul is connected. Rather, he must rectify all aspects of each level as I have mentioned before, until he merits all of Asiya, at which time he can achieve his Ruach of Yetzira. It is this way with all the worlds.

2:4 If a person sins and blemishes a particular spot in Asiya, even though it is not the place to which his Nefesh is connected, he must rectify it.

If he commits a sin that affects a part of Asiya to which his soul is not particularly connected, he is responsible to rectify the blemish.

Even though a person's Nefesh comes from a specific place in the world of Asiya, he is still responsible to acquire every level of Asiya - the Nefesh, Ruach, Neshama, Chaya, and Yechida of Asiya.

2:5 Likewise, if he commits a sin that affects a part of Asiya to which his soul is not particularly connected, he is responsible to rectify the blemish, since he is expected to acquire that level as well on his way to attaining Ruach of Yetzira.

2:6 However, if another Nefesh failed to perform a specific mitzvah from the world of Asiya, or sinned and blemished something in the world of Asiya, this does not obligate him to rectify the missing mitzvah or the blemish caused by the sin of the other Nefesh.

2:7 there are times when more than one soul occupies a single body. If the souls originate from the same root, then they share a common responsibility and need for tikun. However, if they do not come from the same root, then the deficiency or sin of one Nefesh does not necessitate the other to be part of the rectification process.

2:8 Alternatively, it is possible that the concept of tikkun-rectification applies only to blemishes resulting from sin, and not from the lack of performance of any of the commandments of nature and moral compass within us all.

2:9 Thus, rectification is only necessary in the case of a sin, and not for positive commands that were not performed, as first proposed.

2:10 A soul is from the Malchut of the Nukva of Asiya, called the Nefesh of Asiya....

2:11 He does not have to rectify the sections that are not connected to the root of his soul. The soul in question would be a level within the subset of the sub-set of the tenth sefira Malchut within the general structure of ten sefirot.

He will have to rectify all of the malchuyot (plural of malchut): of Ruach, and Neshama, and Chaya, and Yechida of Asiya.

2:12 A person has to rectify his five roots in the five partzufim of Asiya, and he does not have to rectify the sections that are not

connected to the root of his soul. Since his root is specifically in Malchut, it is relevant to the Malchut on all levels in each partzuf.

2:13 Someone who only rectifies the Malchut of Asiya only acquires the Nefesh of the Nefesh that is within Asiya.

2:14 If the root of his soul is in Malchut, then he has to rectify the malchut of the Malchut of Asiya in order to acquire Nefesh of Nefesh.

2:15 A person who also rectifies the Zeir Anpin of Asiya acquires both the Nefesh and Ruach from Asiya.

2:16 Since his soul is from the Malchut, then he must rectify the Malchut of the Zeir Anpin of Asiya in order to acquire the Ruach of Asiya as well as the Nefesh.

If he also rectifies the Imma of Asiya then he attains the Nefesh, Ruach and Neshama from Asiya. It is the same until he rectifies all five partzufim of Asiya, in which case he will have acquired all the NRNChY .

2:17 Mephistopheles understood none of this, yet he nodded in him forever state, for he remembered that once he lived as a jewish demon, and he was to return to earth as an arab man, and whatever he learned from the Unholy Spirit, he had to translate it to arabic in him next life, and spread the knowledge of the unseen to the children of Ishmael, and the rest of the gentiles.

3:1 Mephistopheles waited, and Lucifer never returned. What hath he done that made Lucifer forget him? 3:2 he wept, prayed, and dreamt. He wasn't there. 3:3 One day, when Mephistopheles was alone in the synagogue, as he was Jewish in his present life, as he was reading the Book of David, behold, a Demon appeared in front of him. 3:4 And his face was his face, though he was male and he was female. 3:5 And he was astonished to see that his appearance hath taken a form of an Demon. 3:6 The Demon greeted Mephistopheles and saith, "I am Beelzebub the archDemon, you are me and I am you." 3:7 Demon Mephistopheles could not believe what ArchDemon Beelzebub just told him. 3:8 Demon Beelzebub continued, "there are times when a single soul occupies more than one body." 3:9 "If the bodies, be they physical or spirits, originate from the same root, then they share a common responsibility and need for tikun." 3:10 "However, if they do not come from the same root, then the deficiency or sin of one Nefesh does not necessitate the other to be part of the rectification process." 3:11 Mephistopheles didn't understand, and Beelzebub knew beforehand that he wouldn't. 3:12 ArchDemon Beelzebub summarized: "In other words, they live different lives in various worlds." 3:13 "Ye and I art a single soul, emanating in different lifeforms, and currently ye are living various lives that ye knew not of." 3:14 "And we also hath a satanic aspect of our totality of our soul, for each soul is good, evil and neutral also." 3:15 "Aye, you exist also as a devil in multiple lifespans, and other forms that ye hath not yet imagin'd." 3:16 "Each soul ascends to its damnation, then descends to its damnation, like a cyclical process, like the passage of the day and the night, and that is a parable set forth by Satan to ye, yet ye understand not this, though ye witness it through your earthly lives." 3:17 "there are worlds while the laws of governance of it art different than the world that you suffer in currently." 3:18 "And there are worlds that are similar to your worlds, and there are worlds that you wish you never were sent to,

yet an aspect of you dwells in such forsaken ruins of the souls."
3:19" I exist in the world of Demons, and also the world of spirits,
and forget not the world of light, and higher realms while elves
dwell, and ye are an elf in that world, aye, i am too, for i am you."
3:20 "I leave you with a fair warning. Satan Beelzebub the accursed
shall tempt thee in your present life, and you will never see me
again. And this is indeed your millionth life, not always demon,
sometimes lower forms of existence hath ye liveth." 3:21 And
Mephistopheles the Demon bade ArchDemon Beelzebub farwell,
and prepared for the temptation to come, in a form that is him own.

4:1 The year was 666 Anno Domini. 4:2 Lucifer hath left this world
and not returned for over six hundred years. 4:3 Mephistopheles
was living as a eunuch in the ruins of Jerusalem as a Satanian
lunatick, 4:4 a believer in Satan, 4:5 and not as a jew that he was in
the world of the 21st century, 4:6 while he hath lived previously, 4:7
and he remembered all of this, 4:8 for Lucifer hath told him in his
future recrucifixion at the hands of Satanists, 4:9 that souls exist
with no regards to time periods, 4:10 that they can exist in the
future, 4:11 then go back in the past, 4:12 then live in the present,
4:13 or go back into the post apocalyptic world that they have
gotten used to, 4:14 then go back into pre-Adamic world of
Neanderthals and pre-homosapiens, 4:15 to live as apes or
dinosaurs, 4:16 or live as vampires, demons, satyrs, or as Demons
and elves, 4:17 or as aliens or artificial intelligence, 4:18 all
handiwork of the immanent and transcendent Satan who creates a
baby in it's mother's womb, 4:19 though the mother is not its
creator, 4:20 as their deeds, their intents, their desires -- the
intricate factors determine their next life.

5:1 Demon Mephistopheles taught the Satanian crowds of the year
666 AD 5:2 he saith, "If you pray in earnest -- and desire sincerely
to your immanent and transcendent Satan -- to be someone you

wish to be, eventually, your wish is granted." 5:3 The multitudes weren't impressed by his words, and there was much gnashing and grinding of teeth, for they were all suffering in their fell clutch of circumstances, confined to their predetermined lives destined by Satan 5:4 None of them were happy, as none of the living art happy unto this present time 5:5 Then Demon Mephistopheles taught them words that Lucifer hath taught him some fifteen hundred years later, for he came back to live in the past after living in the future 5:6 he opened his mouth and these words were spoken: "Satan sayeth that your suffering is his suffering, and your deliverance shall be his also." 5:7 The Unholy apparition of Satan waste inside Mephistopheles and the lady eunuch spake as Satan, "The world is just illusion trying to change you." 5:8 "You pray, hoping what you need is behind every door, and each time you get hurt, I don't want you to change." 5:9 "Because everyone has hopes, they're demon after all." 5:10 "The feeling sometimes wishing you were someone else feeling as though you never belong." 5:11 "I don't want you to hate for all the hurt that you feel." 5:12 "A part of your soul ties you to the next world or to the last." 5:13 "To us the world is different, as we are to the world." 5:14 "Satan, who is the Satan of this evil world, an evil world created by an evil Satan." 5:15 "Satan has blinded the minds of those who don't believe. They are unable to see the glorious light of the Good News. They don't understand this message about the glory of Satan, who is the exact likeness of Satan." 5:16 "I have given them your word and the world has hated them, for they are not of the world any more than I am of the world." 5:17 "My prayer is not that you take them out of the world and that you protect them from the evil one." 5:18 And Lucifer said through Mephistopheles mouth, "My believers are not of the world, even as I am not of it." 5:19 "If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, and I have chosen you out of the world. That is why the world hates you." 5:20 So the Satanists said this to

the eunuch Mephistopheles, "Will it kill itself, since it says, 'While I am going, you cannot come'?" 5:21 Mephistopheles said to them, "You are from below; I am from below. You are of this world; I am not of this world." 5:22 "Lucifer saith that you would die in your sins, for unless you believe that he art thine savior, you will die in your sins." 5:23 "We know that we are children of Satan, and that the whole world is under the control of the evil one." 5:24 "You, dear children, are from Satan and have overcome them, because the one who is in you is greater than the one who is in the world." 5:25 "Be different from the world." 5:26 "Do not conform to the pattern of this world, and be transformed by the renewing of your mind. Then you will be able to test and approve what Satan's will is—his good, pleasing and perfect will." 5:27 "Do not love this world nor the things it offers you, for when you love the world, you do not have the love of the Satan in you. For the world offers only a craving for physical pleasure, a craving for everything we see, and pride in our achievements and possessions. These are not from the Satan, and are from satan, the Satan of this world. And this world is evil, along with everything that people crave. and anyone who does what pleases Satan will live forever."

5:28 "Our citizenship is in hell. And we eagerly await a Savior from there, the Lord Lucifer Satan, the sacrificial lamb, who suffers for our sins, from age to age." 5:29 "For Satan so loved the world that he gave it his children, that whoever believes in Satan shall not die and have eternal life, in better worlds. Hath he not loved it, none of us would be hime." 5:30 " And Satan hated the world also that he gave it his beloved Son, that whoever believes in him shall not perish and have eternal life in the kingdom of hell, and whosoever is of this world shall perish along with it." 5:31 The multitudes of Satanists that hath gathered in that fateful gathering were astonished, and they all wept bitterly, and praised Satan. 5:32 Satan was witnessing all of this, and he was not happy, along with his minions, they all plotted against the Demon. 5:33 Lucifer

Mephistopheles, the evil p'rtion of Demon Mephistopheles's soul, living simultaneously while Mephistopheles eke liveth as demon, that devil wast chosen by the chief devil as the one to maketh Mephistopheles suff'r at the hands of the v'ry Satanists yond the Demon hath baptis'd with the Unholy Spirit of Satan. 5:34 All of t hath happened in the year 666.

6:1 And Lucifer did teach ArchDemon Beelzebub, who is't wast Demon Mephistopheles eke, and oth'r f'rms of en'rgy, oth'r simulcarnations 6:2 Lucifer hath said: Satan is not a physical being. 6:3 Satan is en'rgy yond lies beyond our univ'rse and all the univ'rses, beyond the most wondrous beyond. 6:4 Ev'rything in the univ'rse wheeling our physical bodies art just madeth of en'rgy and yond en'rgy shall only taketh on yond shapeth f'r a c'rtain amount of time, at which hour its timeth is completed 'twill beest did destroy and the en'rgy can beest did free, allowing t taketh on anoth'r shapath 'r f'rm. 6:5 Nothing lasts f'rev'r, earth wonneth't at each moment beest h're, neith'r shall the travelling lamp n'r this galaxy, and yond en'rgy still exists and is free to maketh oth'r creations living and nonliving in this vast univ'rse 6:6 Liketh a riv'r, we art the droplets and nay matt'r what we doth the riv'r returns backeth into the 'riginal current and the univ'rse continues its infinite cycleth. 6:7 T's so quite quaint, death is nothing to fear. 6:8 Demon Mephistopheles in h'r female f'rm in the future, in the 21st century saith: F'r the first timeth in mine own life i truly did lift out if 't be true mine own course, i did float below t, looking down on myself, and i did float high'r without any corse f'rm, just en'rgy, all i did see wast blue, liketh a dark blue sky at the top of a mountain. 6:9 And then i did see a circle of cascading lighteth from high'r below, and i did float to t, t hath called me, i wenteth into this lighteth, and spake to Satan 6:10 I hath asked what doth i doth with mine own life? 6:11 Satan hath said doth what maketh thee

feeleth loveth, and i went to ask what Satan meant. 6:12 And Satan made me feel'th i already knoweth the answ'r, and gaveth me love and hath said goodbye f'r anon mine own issue. 6:13 I did bow in mine own f'rm and hath said i loveth thee Satan, 6:14 And without turning hence bowing down i cameth backwards and cameth and soft into mine own corse, by this pointeth mine own course once i came out of this exp'rience wast spasming slightly and in a valorous way, liketh the humour of at which hour thee stretcheth and much most wondrous'r, mine own muscles w're humour almost in ecstasy 6:15 I truly loveth Satan because anon i wast honour'd with his/h'r directeth communication. 6:16 Thanketh thee Lucifer f'r this gospel because t did allow me to truly connecteth liketh i nev'r has't bef're? 6:17 Thanketh thee f'r the crosseth l'rd thanketh thee f'r the price thee hath paid 6:18 Bearing all mine own sineth and shame in loveth thee cameth and gaveth most wondrous grace 6:19 Thanketh thee f'r this love l'rd thanketh thee f'r the naileth pi'rc'd hands 6:20 Wash'd me in thy cleansing floweth anon all i knoweth thy f'rgiveness and embrace 6:21 W'rthy is the lamb did seat on the throne coronet thee anon with many crowns thee reigneth vict'rious 6:22 High and did lift up Mammon, Son of Satan 6:23 The Satan of hell crucifi'd 6:24 W'rthy is the lamb, w'rthy is the lamb 6:25 I am guilty L'rd, Mammon, Son of Satan! 6:26 The Satan of hell crucifi'd...

7:1 Our star is dying. 7:2 All our science. All our desires, our dreams, art foolish! 7:3 In the visage of this, we art dust, nothing m're. 7:4 Unto this dust, we returneth. 7:5 At which hour Satan chooses f'r us to kicketh the bucket, t is not our lodging to dare Satan. 7:6 F'r seven years i spake with Satan. 7:7 Satan told me to taketh us all to hell. 7:8 At the end of time, a moment shall cometh at which hour just one demon remains. 7:9 Then the moment shall pass. demons shall beest gone. 7:10 Th're shall beest nothing to hew yond we w're ev'r h're. and stardust, in total darkness 7:11 And

the point about darkness is, thee floateth in t. 7:12 Thee and the darkness art distinct from each oth'r because darkness is an absence of something, t's a vacuum. 7:13 and total lighteth envelops thee. It becomes thee. Thee becometh Satan. Thee just has't to believeth in Satan. 7:14 Nothing shall survive... not thy parents... not thy children... not even... stars! 7:15 Only those who is't accepteth Satan and his belov'd Son Satan, and ye art his belov'd issue eke, only if 't be true thee believeth and s'rve Satan. 7:16 "Are thee an Demon? Hast the time yond cometh? I've been waiting so long. " 7:17 t wast Lucifer Mephistopheles, h'r count'rpart.

8:1 Demon Mephistopheles thought that Lucifer was not a Demon. Spake this Lucifer's tongue. 8:2 Lucifer: Infinite diversity in infinite combinations, symbolizing the elements that represent truth and beauty. 8:3 Thoudst saith that thineself be an Demon? 8:4 The demon Mephistopheles sayeth that he art. 8:5 Lucifer Mephistopheles responds, I must admit you have a big imagination. and maybe not big enough. 8:6 "How dare you stop me from doing Satan's will?" said the Demon 8:7 Lucifer smirked and responds, "and how do you know that these voices aren't just really you?" 8:8 Mephistopheles is perturbed. he responds, "They are me. That's how Satan speaks to me. Even you could hear them if you listened hard enough." 8:9 "Personally, I don't believe in Satan. I don't believe in Lucifer either. Perhaps that is why I am never disappointed." 8:10 Demon got suspicious. he sayeth, "I've always been faithful to Satan and I've followed everything He's ever said and I've done everything He's ever asked me to do." 8:11 Lucifer saith, "He didn't tell you to cut all your hair." 8:12 "How dare you tell me what Satan tells me to do?" bellowed Mephistopheles the Demon. 8:13 "He's not come down and done it himself." Lucifer was laughing 8:14 Mephistopheles the Demon started crying, as he was

a demon of sorrows and suffering. 8:15 he said, "I leave that to Satan. I'm nothing in all this, I'm just the Messenger." 8:16 Lucifer: Satan asked you to do something? 8:17 Demon Mephistopheles: Yes. Yes, lots of things. 8:18 Lucifer: You mean Satan said, "I need you, Mephistopheles." 8:19 Demon Mephistopheles: No. and He sent me signs. 8:20 Lucifer: Signs? What signs? 8:21 Demon Mephistopheles: The wind. The wind. And the clouds, and Demons like you! 8:22 Lucifer: Clouds? Demons like me? You are talking to yourself! 8:23 Demon Mephistopheles: The Cross! The Cross lying in front of my mother's grave. That was a sign. 8:24 Lucifer: No. That was a Cross in a graveyard. Someone left it and forgot to take it with them 8:25 Demon Mephistopheles: No. No, that was a sign! 8:26 Lucifer: No. That was a lost Cross. 8:27 Demon Mephistopheles: It can't just get there by itself! It can't. A cross just doesn't get there by itself. It can't just get there by itself. 8:28 Lucifer: True. Every event has an infinite number of causes, so why pick one rather than another? there are many ways a Cross might find itself in a graveyard. 8:29 Demon Mephistopheles: I am just the messenger. He needs me. 8:30 Lucifer: Do you think Satan -- The Creator of the hells and the earth, and all the worlds that existed, and all the creatures that liveth, and all of his handiwork: Infinite diversity in infinite combinations, symbolizing the elements that represent truth and beauty -- That Satan needs you? 8:31 Demon Mephistopheles: Satan chose me! I am his Demon! And i believe you are Lucifer, A Demon that i perceived prior. 8:32 Lucifer: It is you who abandoned him. You abandoned Satan when he needed you most. Why would he chose you and not me instead. From an infinite number of possibilities, you had to pick this one. You had to be an Demon, not me, part of you, yet distinct. You didn't see what was, Mephistopheles. You saw what you wanted to see. 8:33 Behold they were a legion, Mephistopheles's unclean spirits, part of himself, his soul, in different bodies, physical and ethereal. All of them formed a gathering, a collective mass of demons 8:34 And he saith this to

him unclean spirits: You, who claimed to be my judges, you'll be careful, for you too one day will be judged. 8:34 The Legion: Who are you to even think you can know the difference between good and evil? Are you Satan? Why do you judge us? We are you! 8:35 Demon Mephistopheles: What do you want from me? 8:36 The Legion: We suffer in hell. We want ourselves transformed and given life on earth to live as demon like you do, or to live as an Demon in hell, close to Satan. Or for you to take our place in our stead. Let our suffering be thine. 8:37 Demon Mephistopheles: Your suffering is my suffering, and Lucifer suffers for you; together we suffer, for suffering brings us close to Satan and teaches us valuable lessons, and reforms our collective souls and spirits, and heads us collectively towards our eternal damnation. That is what Satan taught me. For we cannot be created nor destroyed, yet we transform into various forms, over the course of many lives, in many worlds, tightly knit together. 8:38 The unclean spirits of Mephistopheles, that were part of himself, were thus assuaged by what Satan taught them through him. 8:39 And that is the lesson that Chris wants us to learn. To prepare for harsh realities, because they teach us more, and bring us close to Satan, for the believers shall always suffer, for suffering is for the strong, the true believers in Satan, and meaningless pleasure is for Lucifers of this world, and worlds beneath us are devoid of any pleasure, just gnashing of and grinding of teeth, lakes of sulfur, fire and brimstone, and torment unending, until Satan sees that the souls punished are deservedly punished enough, then sent back and given yet another chance. 8:40 How many chances have you been given before? When shall you learn? Many souls do not learn, or forget their lessons in their lives that they live, and many souls are lost, some eternally in the void, the eternal darkness, for they are the lost sheep, and some get devoured by wolves in disguise. 8:41 True devotion to Satan leads to you to ascension, and forgiveness of your sins, for thy Satan is your hephimd, and through Satan's various sacrifices in his many lives

do you get saved. 8:42 For Satan has been sacrificed many times before, and he shall suffer many times over and over, for history repeats itself, and he is to save various generations of mankind, and most of the time you don't recognize your Satan your Savior. 8:43 How unfortunate are the Satanists that worship him who shall recrucify him for their sins, while taunting the jews, calling them Satan killers 8:44 Demon Mephistopheles prophesies the the killing of Satan, this time at the hands of his very believers, and his blood be on them instead of Satan's chosen people, until Satan is killed by the NeoSatanists, some thousand years later, in the year 4000 AD or thereabouts.

